CONSIDERATIONS
TOUCHING THE
LITURGY
OE THE
CHURCH of ENGLAND.

In reference to *His Majeſties* late Gracious Declaration,

And in order to an happy UNION in *Church and State.*

By JOHN GAUDEN, D. D.
Biſhop Elect of *Exceter.*

The ſecond Edition.

Epheſ. 6. 18.
Praying always with all prayer and ſupplication in the Spirit, &c.
Ἐστι δὲ ἡ Δέησις τῆς ψυχῆς ἀνάβασις. Cl. Al.
De Liturgiâ Anglicanâ: *Quem librum proprium & perfectum omnis Divini cultus judicem & magiſtrum eſſe juſſimus.* Lib. Ref. Leg. Eccl. ſub Edv. 6. & reg. 5.

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Conſiderations touching the *Liturgy* or Book of *Common Prayer* in the *Church* of ENGLAND, &c.

IT is not to be doubted by any but thoſe who are either ignorant of *His Majeſties native clemency* and *Chriſtian charity*, or enemies to his and all our Tranquillity, That *His Majeſties* deſign in that *indulgent Declaration*, was not to ſhew any *diſaffection* or *diſeſteem* in *His Majeſty* toward the ancient and excellent *Liturgy* of the Church of *England*, which was His companion and conſort in all His diſtreſſes, and which ſtill is the dayly rule and meaſure of *His Majeſties* publique Devotions; as it hath been of *His Royal Fathers*, of bleſſed memory, and all *His princely Progenitors* ſince the *Reformation*: But this *temporary condeſcention* was onely in order to compoſe at preſent the minds of all His good Subjects to ſome calm and Chriſtian temper, untill ſuch further expedients might be applied by *His Majeſties* Wiſdom and Charity as ſhould not onely *allay former* civil *differences*, but wholly remove the uncomfortable diſſentions of His *Loyal Subjects* of the Church of *England*, in ſo great a concern as that is of *Religion*; yea, and of the nobleſt part of *Religion*, *Devotion*; and the moſt eminent way of *Devotion*, *publike Worſhip*, of the ſolemne Service of God in *His Church*, by Prayers

His Majeſties late Declaration is no diſeſteem of the Engliſh Liturgy.

ers, Praiſes, and *Sacramental* celebrations; which are the great *characters* and confirmation of true Chriſtians communion with God, with their Saviour, and the bleſſed Spirit, and by the grace of theſe with one another.

The Liturgy as new and unwonted to many, makes them leſſe eſteem it.

Hence *His Majeſties gentleneſs* and *prudence* hath been pleaſed at preſent to declare His *royal pleaſure*, for *remitting* a while the *penal neceſsity* of uſing the *Liturgy*, upon conſideration that many of His good Subjects have for many yeers been unaccuſtomed to it, and being unacquainted with it, may the leſſe value it; others have been unjuſtly, yet vehemently, prejudiced againſt it; and ſome are leſs ſatisfied with it onely for ſome *words* and *expreſsions* in it, which they do not ſo well underſtand, and therefore are ſcrupulous to uſe them in the way of Worſhip to God.

Higher tyes lye upon good Chriſtians and Subjects than fear of puniſhment.

But it were too much to miſtake and abuſe *His Majeſties* Candor and Clemency, to imagine that *His Majeſty* had hereby diſpenſed with all *legal*, *moral* and *obedientiall* tyes to the uſe of in any part of the Liturgy: by which leſs *imperious*, but more *ingenious bands*, good men and good ſubjects are more oblig'd to the uſe of what is good and holy, apt and indiſputable in it, (as the main of it is,) than if the *fear of puniſhment* lay upon them; which is very *ſervile*, and below either a good *Chriſtian* or a good *Subject*; except where puniſhment is ſubmitted to rather than ſin commited; or good is therefore omitted, becauſe of an *inſeparable adherence* of evil to it. Which ſure cannot be the ground of ſome *Miniſters* totally neglecting to uſe, not onely the whole *Liturgy*, but even the *Lords Prayer*, the *ten Commandements*, the *three Creeds*, the *Confeſsion of ſins*, and the *Church Chatechiſme*; all which are either holy,

holy and neceſſary, or very wholſome and convenient for the Church of Chriſt.

A review of the Liturgy deſired by ſome learned and ſober men.

'Tis true, ſome that are reputed ſober, learned and Loyal Miniſters, in order to a firm Peace and Fraternal Union, have for themſelves and others humbly craved of *His Majeſty* a ſerious review of the *Liturgy*, yet no further than ſome modeſt and diſcreet *variations* or ſutable *additions*: Such as ſtill retain for the main the *former excellent matter* and *method* of it, without any diſcompoſing or diſſolving the whole; much more without any rude deſpiſing of it, or endeavour to deſtroy it. For, in earneſt, ſuch inſolent and enormous changes may not in Piety or Policy be permitted, becauſe, Firſt, they would moſt undeſervedly reproach the *wiſedome*, and blemiſh the *piety* of the firſt *Martyrly* Compoſers of it: Next, they would as unjuſtly as impudently diſparage the *Judgement* and *Devotion* of the *whole Church of England*, its *Princes*, *Parliaments*, *Miniſters* and *People*, who duly and comfortably ſerved God, and maintained the *Reformed Chriſtian Religion* in the uſe of the *Liturgy*, even then when this Church was moſt flouriſhing in peace and piety: Laſtly, they would unreaſonably *damp* and *diſcourage* the preſent *Zeal* and *Devotion* of the greateſt and chiefeſt part of this *Nation*, who are much pleaſed and profited by the uſe of the *Liturgy*; which heretofore was highly approved and conſcionably uſed, even by moſt of thoſe learned and godly men, Miniſters and others, who in ſome things *Ritual* and *Ceremonial* were either more ſcrupulous or leſs conformable.

The miſchiefs of totall change or utter abolition of the Liturgy.

The Liturgy eſteemed and uſed by the learnedeſt Non-conformiſts of old.

Yea, *His ſacred Majeſty* could not but in all reaſon expect, that all learned and godly Miniſters with their people would the rather apply themſelves to a diſcreet

An ingenuous uſe of it the more due and expected by *His Majeſty*.

and devout uſe of it, in thoſe parts of which they are ſatisfied, ſo as might beſt expreſs their grateful ſenſe of *His Majeſties tenderneſs* and *indulgence* to them in ſome others, which are rather verbal then material Scruples and diſſatisfactions.

Many do the rather apply to the uſe of the Liturgy.

Which *Religious*, Loyal and *Ingenuous* principle to my knowledge hath ſo prevailed with ſome very able and godly *Miniſters* in *London*, and elſewhere, that they have, according to *His Majeſties* deſires, intents and expectation, preſently applyed themſelves to the uſe of the *Liturgie* in their reſpective Congregations; being well ſatisfied themſelves, and having fully convinced the beſt and ſobereſt, yea the moſt of their people, not onely of its lawfulneſs by Gods and Mans Lawes, but alſo of its uſefulneſſe and fitneſſe for this Church: Although they did not heretofore uſe it, while there was no power that would protect it and them, all things being run to *Faction* and *Confuſion*, *Tyranny* and *Anarchy* under the pretenſions of *Liberty* and *Reformation*; ought not to extend beyond the Laws of God and and man, by which the peace and welfare of Church and State are preſerved.

It is unworthy of Miniſters to be now more averſe from it.

So that for any worthy Miniſters and ſober people to be therefore more *reſtive* (now) and *averſe* from the uſe of the *Liturgie* at all, becauſe of *His Majeſties* clemency, is a moſt *unexcuſable moroſeneſs*, eſpecially when they heretofore did *uſe it*, and are ſtill ſatisfied in their *Conſciences* of the lawfulneſs and expediency of it: yea, and they were diſpoſed to have uſed it immediately before the *Declaration* came out, in caſe they had been required to it according to Laws in force, rather then for default to have been puniſhed. For theſe men to have *evil eyes* againſt the *Liturgy*, becauſe the King hath

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a *compaſſionate* eye to ſome mens *infirmity*; for them ſtill to foment the *Anti-liturgical* humour of ſome men, and inſtead of cloſing thoſe wounds, (into which the *Kings charity poureth Balme*) to rip & tear them up, or to widen and exaſperate them, is ſuch a part of *peeviſhneſs* and *ingratitude*, that it looks too like *Schiſmatical petulancy* and *pride*; from which *droſſe* it is high time to have all our *hearts purged*, after ſo long triall in Gods fiery furnace; to be ſure the very *appearance* and ſhew of ſuch a frowardneſs doth not become any good Proteſtant or worthy Miniſter, who hath no greater *objection* againſt *the Liturgy*, then this, that he fancies he could in ſome *words* or *phraſes* mend it, or put ſome *alias's* to it and additions, which may be infinite.

Small *faults* or verbal *defects* are very *venial* in any things of *humane conſtitution*, and very far from making them *unlawful*, meerly becauſe they are not for word, or phraſe, or form, the beſt that may be: It is in things of priſtine uſe in Religion that are of true and ſolid worth for faith, morality, method and decency, as it is with ſome *good Jewells* of price, but of antique work for their ſetting or faſhion; their plainneſs and antiquity gives ſo much value to them, becauſe though they ſeem leſſe curious and *modiſhly polite*, yet they are furtheſt from novelty or affectation of finery.

Popular repute ſhould be no impediment to Miniſters uſe of the Liturgy.

Leaſt of all excuſable are thoſe *Miniſters* who out of a little point of reputation among ſome people (rather weak then wiſe, and to be pitied more then imitated) do ſtill *ſacrifice* their judgments (that I ſay not their *Conſciences*) to their *credits*, and out of a fear or *lothneſſe* to offend ſome people, (whom they might eaſily convince and ſatisfie, as well by their examples as by their arguments,) they make no Conſcience to deprive not onely

only the publick of peace, but the people & themſelves, as Miniſters, of the benefit of the Liturgy; when poſſibly they moſt ſtand in need of it, either to help their *frequent infirmities*, or to reſtrain their popular & *deſultory* levity; or laſtly, to ſet bounds of *diſcretion*, *decency*, *charity* and *piety* to their *extravagancies*, even in publick ſolemn *devotion* and *Sacramentall celebrations*; which ſometimes to my knowledge are ſuch, as are no way becoming the publick worſhip of God, or the honor of the *Church* of Chriſt, or the *ſanctity* of true Religion, or the venerable *Majeſty* of God. All which are much abaſed and ſlighted, yea, oftentimes even blaſphemed, by the rudeneſſe, weakneſſe, and familiarity of ſome Miniſters devotions; whoſe ſelfe-confidence abhors all bounds or preſcripts but thoſe which their own various fancies, troubled inventions, and confuſed judgments ſet to thoſe duties which they love to perform as they liſt, though to the *little benefit* of the ſillier ſort of people, and to the great *ſcandal* of the wiſer, who cannot tell how to ſay a *judicious* and *fiduciary Amen* to thoſe *extemporary*, rude, confuſed, and yet *eager effuſions* which ſome men vent, either with too much *facility* and *fluency*, or too much *pumping* and *contention*; And if they be ſo ſober as to faſhion to themſelves ſet formes of devotion in all publick duties, as many of them now do, it is too much arrogancy to eſteem their private and ſingle compoſures better then what hath been duly weighed and approved by the whole Church, and confirmed by many *Acts of Parliament*, in the moſt *ſerene times* and *tempers*.

The need ſome have of the Liturgy.

From which while ſome men have of late years *affected* to recede, & in ſtead of an excellent *true-born Liturgy* to bring in their *uſeleſſe*, *ſupoſititious*, *looſe* and *illegitimate* *Directory*

No compare between the Liturgy and Directory.

Directory, no tongue can expreſs into what a *wilderneſs* of ſin, folly and affectation both Miniſters and people have run, and with what *fiery Serpents* they have been *ſtung*, which venemous *inflamations* and humors nothing is ſo probable to *heal*, as the ſetting up the Liturgy again; which ſome have fancied to be an Idol, and ſo have ſtudied to make it *Nehuſtan*, when indeed it is more like the *Ark* of God, by reſtoring of which to its place in *Shiloh*, the *Philiſtines* were healed of the ſhameful Plagues they ſuffered by reaſon of their *Mice* and *Emrods*.

The eſteem and deſire of the moſt and beſt people of *England* for the Liturgy.

Hence it is, That the deſires of the moſt *learned, judicious*, and beſt affected of *His Majeſties* Subjects of all qualities in *England* are, that neither publick Holy duties, nor Sacramental myſteries, nor their own Conſciences, nor the Churches honor, nor the Majeſty and unity of the Reformed Religion, nor the publick peace and ſafety may any longer be expoſed to, & indeed adventured upon, ſuch hazards of private Miniſters *varietys and uncertainties*; which are many times very *flat dull* and *indevout*; other while deadly *tedious* and of a confuſed length, (like a great Skain of Yarne, courſe aud ſnarled;) ſometimes they are ſo dubious between *wind* and *water*, Senſe and Non-ſenſe, Faction and Sedition, Boldneſs and Blaſphemy, that it makes ſober *Chriſtians*, who have a due reverence of the *Divine Majeſty*, dread to hear them; others of *looſer tempers*, not ſo much fear as they laugh at, ſcorn and abhor ſuch incongruous wayes of Worſhip and Religion, in which all things ſacred, and the eternal Salvation of poor ſouls, moſt miſerably depend upon nothing but private Miniſters opinions and ſpirit, attended (God knows) too often in the ableſt and beſt of them with many *indiſpoſitions*

The inconveniences of ſome mens devorions in publick.

ons and *indiſcretions*, exceſſes and defects.

The end and uſe of Liturgies in the Church, both ancient and moden.

For the pious and prudent avoyding of which, the *ancient Churches* from the very *firſt Century*, did uſe ſuch publick *wholeſome formes* of ſound words in their *Sacramental* celebrations eſpecially, and afterward in other holy Adminiſtrations or publick Duties, as made up their ſolemn, *devout* and *pathetick Liturgies*: Which paterns all modern and reformed *Churches* of any renown *have followed*, according to the many *Scriptural* examples and *expreſsions* in ſet forms of prayers, Praiſes, Pſalms, Confeſſions and Benedictions, commended to us by holy men in all Ages, and by *Chriſt* himſelf, whoſe moſt abſolute Prayer ſuffered of late a ſtrange and unheard of *Oſtraciſme* in many Congregations of *England*, out of an *ametrie* or vulgar tranſport againſt all *ſet forms*, though of *Divine inſtitution*, and without which of old (throughout the Chriſtian world) no conſecration in any *Sacrament* was thought complete or duly performed, unleſs this moſt perfect Prayer were added to the *words of Inſtitution*. Hence it was thought fit to be repeated in every diſtinct Office or Service of the *Church of England*; to the cauſeleſs offence of many ſimple people, who make it a vain repetition, for want of a *renewed* intention or *conſtant* devotion in their own hearts; as they counted the *Liturgy*, a dull manner of Worſhip, when the dulneſs indeed was in their own ſpirits; as they may as eaſily find in reading of the ſame Scriptures, which are divinely inſpired, and are far from any deadneſſe or dulneſſe in themſelves.

Church-unity and ſolemnity in Chriſtian Doctrines Preſerved by their Liturgies.

Certainly the deſign and uſe of all our *Liturgis*, old and new, was not only to keep all the *members* of the ſame Church and polity in one holy *harmony*, and to ſecure the unity of *Faith* and *Doctrine*, which were oft tainted

ed by ill-tempered paſſions and courſer kind of devotions: but alſo by the joynt *wiſdom* and *devotion* of the Church they ſought to preſerve the *ſanctity* and *ſolemnity* of Holy duties from the *contagion* and *deformity* of private Miniſters frequent infirmities, either in their *invention*, *judgment*, *memory* or *utterance*; all which ought to be *avoyded*, as much as may be, in *publick celebrations* of *Chriſtian myſteries*.

Nor may any Miniſters *ſingle abilities* be compared (eſpecially when *extemporaneous*) to that ſociall and *concurrent* ſufficiency of *gifts* and *graces*, of *wiſdom* and *devotion*, which may be preſumed in the ſpirits of the *Prophets*, *united* and piouſly improving their joynt abilities to the *common ſtock* of *Gods glory*, and the Churches edification, while they wiſely *weigh*, *meaſure* and *fix* according to the Word of God (which is the onely *ſtandard* of *true Religion* both in Doctrine and Devotion) the *foundations* of Faith, and the *ſuperſtructures* of Worſhip, by an humble *obedience*, holy *fervency* and unanimous *harmony*, ſo firme, complete and uniforme, that they ſhall leaſt receive any prejudice, detriment, diſparagement or diminution from any Miniſters *weakneſs*, *depravedneſs* or *indiſpoſition*; on which they are no more to be *ventured*, than the *Ark* upon a *Cart* which ſhould be carried on the *Prieſts ſhoulders*.

Miniſters ſingle abilities far ſhort of the Liturgy.

The *eſtabliſhed* and *uniforme* uſe therefore of a well compoſed *Liturgy*, hath very many great and good influences upon *true Religion* and every Church:

The ſignal benefits ariſing from an uniforme Liturgy in the Church.

1. Firſt it conduceth much to the more *ſolemne*, *complete*, *Auguſt* and reverent Worſhip of the *Divine Majeſty* in Chriſtian Congregations; where otherwiſe the moſt *ſacred* and *venerable myſteries* muſt be expoſed

In regard of the ſolemne publick honor due to God.

to that *rudeneſſe* and *unpreparedneſſe*, that *barrenneſſe* and *ſuperficialneſſe*, that *defect* and *deformity*, both for matter and manner, judgment and expreſſion, to which every private Miniſter is daily ſubject, as late experience hath taught us. Certainly ſocieties of men and Chriſtians owe a Solemne Comely Worſhip in publick ſervices to God, beyond thoſe in private Cloſets; proportionable to their dignity and eminency above ſingle perſons or families.

The Liturgy a great defence to true Doctrine as Chriſtian.

2. Secondly, a *Liturgy* is a moſt excellent means to preſerve the truth of Chriſtian and Reformed *Doctrine*, by the *conſonancy* of *publick Devotions*; into which other wayes *corrupt* minds are prone to infuſe the *ſowre leven* of their own corrupt Opinions.

A Liturgy much advanceth Chriſtian Unity.

3. A *Leturgy* is neceſſary for the holy *harmony* and ſweet communion of all Chriſtians, in *National* as well as *Parochial Churches*; while thereby they are all kept in one mind and ſpirit, *praying the ſame things*, and cheerfully ſaying *Amen* to the ſame *praiſes* or *petitions*. A little ſpark of difference in Religion is prone to kindle great diſſentions among Chriſtians; nor doth any thing more quench the heat of Diſputation, than the cool and gentle dewes of uniforme Devotions; when Obs. and Sols. are reſolved into *Amens* or *So be it's*; which are ſtill the ſeals of charity and mutual love or conſent.

A Liturgy well compoſed and ſetled is moſt ſatisfactory to the moſt judicious people of *England*.

4. *Liturgical forme* and uſe is not onely of great benefit and comfort to the more knowing, judicious, and well-bred ſort of Chriſtians, but highly to their *ſecurity*, and to the Holy and humble *compoſure* of their ſpirits in the Worſhip of God; who otherwiſe are prone not onely amidſt the *publick* devotions, curiouſly to cenſure, but ſcoffingly to diſpiſe, yea, many times to

laugh

langh at; and at beſt to *pity* or *deplore* the evident defects and *incongruities*, which appear in many Miniſters *odd expreſsions* and *incongruous* ways of officiating, according to their ſeveral opinions, humors, or abilities; Hence not only *diſtraction* but *indevotion*, yea great irreverence and profaneneſs do follow; men of quick ſight and acute underſtandings, being made to *diſpiſe* and abhor even theſe holy things of God, when ſo unholily, at leaſt *unhamſomely* handled.

5. But above all, a conſtant and compleat *Liturgy* mightily conduceth to the *edification* and *ſalvation*, as well as unanimity and peace of the *meaner ſort of people*; to whom daily *variety of expreſsions* in *prayer*, or *Sacraments*, is much at one with *Latin Service*, little underſtood, and leſſe remembred by them. They are ſtill out, and to ſeek, when a new *Miniſter* officiates, yea and when the ſame; if he affect *varity of words*, where the duty is the ſame: Alas (as I have oft obſerved) when poor *Boys* and *Girls*, (who have no inſtitution of Religion from their ignorant Parents, or Maſters and Dames) when theſe (whoſe *ſouls are* precious) begin firſt to *gape* upon the Miniſter in *Religious duties*, and to ſee, as well as hear a *Sermon*;) which way can they in *populous places* be brought to or built up in Chriſtian principles of Religion, without ſome *eaſy*, *clear*, and *conſtant* ſummary or ſet *from* of wholeſome words, and ſound doctrine, in the Catechiſme and Liturgy, or Common prayer; frequently *repeated* to them, and ſo *inculcated* on their minds and memories? For want of which, what ſober Miniſter ſees not and grieves not to ſee, how of late years, *ignorance*, *profaneneſs*, *faction*, *irreverence*, *ſuperſtition*, ſcandall of manners, and all *villany* of opinions as well as of practiſe

A Liturgy moſt neceſſary for the meaner and ſimpler ſort of Chriſtians.

ctiſe have like a *ſcab* or *leproſie* prevailed over the *common ſort of people* in *England*; who, as poor ſheep, get neither *fleſh* nor *fleece* on their *backs*, being *ſtarved* rather then fed in the *barren heaths* or narrow cloſes of *private Miniſters* abilities; or elſe always wandring and entangled among the *buſhes* and *briars* of petty *diſputes* and endleſs *janglings* in religion, whence ariſe either barrenneſs or rotteneſſe in poor peoples minds, without any proficiency in truth or godlineſs, for want of wholeſome forms of ſound doctrine and ſetled devotion, by which as tender plants by the ſun-ſhine and ſhowers, they would grow and thrive to be good Chriſtians.

A Liturgy one of the ſureſt means to keep up the reformed Religion.

6. In *ſumme*, as the *Chriſtian Religion* cannot eaſily be planted or thrive among the country and common-people, without a ſetled Catechiſme; well compoſed, ſtrictly impoſed, and duly uſed by Miniſters; ſo nor can the *Reformed* part of Religion be *preſerved in England*, to any flouriſhing and *uniform* ſtate, unleſſe ſuch a *Liturgy* be *Authoritatively* enjoyned, and conſtantly *maintained* as the daily, firm, and moſt *impregnable bulwark*, againſt both *Romiſh ſuperſtitions* and other Fanatick Innovations: Eſpecially, as to the *Lords Supper* and *Baptiſme*.

The Engliſh Liturgy a main Fence againſt the Maſſe.

As to the firſt of which, the Liturgy of the Church of *England* will for *ever keep* out the *Maſſe*, while both *bread* and *wine* are ſo Conſecrated and Communicated, as is expreſſed and eſtabliſhed in the *Liturgy* of the Church of *England*; Whoſe excellent form in celebrating this *great myſtery* is moſt primitive, compleat, and leaſt offenſive to any true Chriſtian or ſober *Proteſtant*; In the other *Sacrament* the *Liturgy* very *potently* and fully *vindicates* the priſtine honour, and Catholik uſe of *Infant Baptiſme*, againſt the *Anabaptiſtical novelty* and *Catabaptiſtical perverſneſs*. Nor

Nor is there any cauſe in that *Baptiſmall* part of our Engliſh *Liturgy* to quarrell with that Evangelicall and *charitable* perſwaſion ſo oft expreſſed, touching *Baptiſmall regeneration*; which all pious antiquity and the moſt *reformed Churches* do aſſent to, and which the *Scripture* teacheth, joyning the Water and Spirit together, and calling *Baptiſme the laver of Regeneration, Tit.* 3. 5. without *limitation* to any; as *Circumciſion* was the ſeal of *Gods Covenant* to all the children of *Iſrael*.

And againſt Anabaptiſtical perverſeneſs.

Jon. 3. 5.

And in *Infants* it is moſt certain as their Originall ſin is by only *paſsive* traduction, imputation, derivation or contagion; ſo their ſpiritual *regeneration* or new ſtate is only *paſsive* on their part by the grace of God through the merits of the incarnate and *crucified* Meſſias *imputed* to them, and his Spirit working on them, according to his ſecret, but gracions, & mighty power in that age.

Of baptiſmal regeneration ſo oft expreſſed in the *Engliſh* Liturgy.

Nor may we ſo abate the honour, efficacie, and comfort of *infant Baptiſme*, or the Evangelicall offer of grace, or the comfort of Chriſtans, as to make it a *bare* ſigne and *inſignificant* ceremony; for it ceaſeth to be a Sacrament, if it have not as a *Divine* inſtitution, ſo a *gracious operation* by the Spirit with the Water; when duly conſecrated by the Word and Prayer applyed to the *element*, by an *authoritative* and ordained Miniſter, and no hinderance or obſtruction to the grace offered and conferred on the Subject fitted for it.

The difficulty which many *ſcruple* at, is, becauſe *many baptiſed Infants* afterward live very profanely and dye very *wretchedly*, and ſo cannot in *charity* be thought to have been once properly and fully *regenerate*; For if they were, it muſt follow, that ſome kind or degree of *regeneration* may fail and lapſe to a total and final Apoſtaſie, as it were abortive embrio's in the life and ſtate of Grace.

Objection againſt the Liturgy of loſing this baptiſmal grace.

To

To remove this *ſcruple*, I conceive that this meerly paſſive *regeneration*, by the grace of God in Chriſt, of which an *Infant* baptiſed is partaker, is ſufficient for its *ſalvation* in point of taking away the imputed guilt of Original ſin by *Adam*, if it dye without any *actuall* ſin: But if it live to wilfull *actual* ſin, it muſt have a further active work of *regeneration*, by an *actual faith* and *repentance*; without which 'tis ſure there is no ſalvation for knowing, malicious, or preſumptuous *actuall ſinners*. The paſſive *baptiſmal* regeneration may ſuffice to take away *Originall ſin*, as to *guilt* and *penalty* in Infants, and to fit them for heaven: When from being *born of fleſh* and *blood*, yea children of *wrath*, and death and damnation by *nature*, they are by Chriſtian baptiſme, *inſtated* into a relation and condition of *Grace*, *life* and *ſalvation*, by the *Spirit* and *Merits* of the ſecond incarnate *Adam*, *Chriſt Jeſus*, effectually applyed in baptiſme to take away the ſin of the firſt *Adam* derived to them without their *actuall fault*. But this baptiſmal grace and *paſsive regeneration* or ſeminal principle, and *ſpark*, if afterwards ſmothered and quenched by actuall and *preſumptuous* ſin, will not alone, as I conceive, ſuffice to *ſave an adult Chriſtian*, under another guilt though baptis'd in infancy; unleſs there be an ἀναζωπύρωσις, a further *renewing* & *reviving* by actual *faith and repentance*, in wch he is a worker together with the grace of God. That firſt little ſpark and degree of grace baptiſmal as fire, will ſerve to take tinder which is *dry*, and apt to kindle; but it will not take or continue in groſſer materials; nor on the ſame tinder, if it be grown more *damp* and *wet*; Nor but that the ſame *firſt ſpark* of *regenerative grace* received in *Baptiſme* may continue in the ſoul, as only raked up in the *Embers* of childiſh and common infirmities, but not wholly

Meer paſſive grace and regeneration ſufficeth the infant as to that ſtate.

wholly *quenched* or *extinguiſhed* by malicious actual ſins; which are (*vaſtantia & deſolatoria*) of a waſting and *quenching* nature; as much water is to a weak & little fire.

After actual ſin there muſt be actual Faith and Repentance.

But in caſe it ſhould be quite put out, as to the comfort and vertue of the *firſt baptiſmal grace*, yet the relation and viſible mark of *Adoption* by *Baptiſme* put upon an infant as *Gods child* by profeſſion, and within the boſom of the Church or flock of Chriſt, doth ſtill give it both *means*, *capacity* and *aptitude*, for that actual renovation by faith and repentance, beyond what can be had out of the Church of Chriſt, and without which the *Baptiſmal paſſive regeneration*, what ever it is, as to it its firſt operation, will not ſuffice to ſuch a ſinners ſalvation: As we ſee the ſame *beams* of the *Sun* will not burne when weak and ſcattered, which united, preſently kindle fire in matter that is apt to burn: ſo may be the ſeveral gardual operations of Gods grace proportionable to the ſubjects to which they are applyed; as that heat will melt *ſoft* VVax, which will not ſtir the *hard*.

If I may have leave to *illuſtrate* theſe *ſpiritual things* by *things temporal*, I conceive, that the *Baptiſmal* grace and favour, whereof *Infants* are capable, and wherewith they are duly inveſted in that *Sacrament*, ſeems to be proportionable to that civil right which an Infant may have in *Law* ſetled upon it, as to any *honor*, *filiation*, *eſtate*, *place* or *priviledge*; either by *adoption*, *donation*, *joynt purchaſe*, or any other *inveſtiture*: unto which ſome Condition, by way of Fine, Acknowledgement, change of Name, paying of Homage, is annexed; in order to actual poſſeſſion and enjoyment of its profits, (as a taking of it up by way of Livery and ſeiſin) when come to an age of underſtanding or uſe of reaſon, either at firſt years, or at any other time during their life.

The

The Infant hath in Law a preſent right to that Favour, Honour or eſtate even in its ignorance and infancy, which none can diſſeiſe it of; and if it dyes in that ſtate of infancy, it dyes with that Title, Honour, Gift or Priviledge actually added to its perſon and name: If it live to years of reaſon, it hath a right to, and capacity of, actual Owning, Demanding, Taking up, Poſſeſſing and injoying that eſtate and honour upon the annexed Condition at any time performed by it; either at its firſt underſtanding of its relation and right wherewith it is inveſted; or any time after in all its life, Performing the Condition required: If it neglects its primeve advantages, and never in all its life makes claim of its right, Eſtate and honour, nor performs the Condition; the failer is not by reaſon of any nuility in the firſt Right, Donation, Inveſtiture, Adoption Purchaſe or Conveyance made by another to that perſon in its infancy; but it is wholly from his own Folly, Sottiſhneſſe, meanneſſe of Spirit, and other diverſions, which kept him now grown, from conſidering, valuing, challenging and aſſuming his original right, and from performing at any time thoſe Conditions, for which he was naturally, civilly and morally enabled.

In like manner Baptiſmal grace reſts upon Infants as a Chriſtian honour and mark of Gods love or favour in Chriſt, ſufficient for the Holineſs and happineſs of them if they dye in that ſtate, which is the next degree to innocency; as a cloath clean waſhed is near to that which was never ſtained: But if it live to actual ſins, it ſhall have no benefit of this Baptiſmal grace, untill it performe the Evangelical Condition of actual Faith and Repentance; which are not required of Infants, but of thoſe that are adult, in order to receive the right or re-

re-aſſume the actual poſſeſſion of that priviledge which was in Baptiſme beſtowed upon it to be a child of God paſſively at firſt, afterward actually; laying claim to its Original right, never wholly forfeited or loſt till final impetence.

I know there is difficulty and darkneſſe in this point of *Baptiſmal* grace, yet not ſo great as we need to change thoſe formes of charitable and Evangelical expreſſions in our *Liturgy*, which are grounded upon the Scriptures, and that Covenant of grace in Chriſt, which as we are taught to believe, extends to Infants among Chriſtians and Diſciples, as much as it did to thoſe of the circumciſed Jews; who thereby no doubt, became the children of God and of the Promiſes, not onely by that Character, and Sacramental figure of their Relation, but alſo by that efficacious grace which was proper, apt, and by the Lord intended for that Infant condition.

But my deſign in this piece is not to diſpute the *Controverſie*, but to vindicate the *Faith*, *Truth* and *Charity* of thoſe *Expreſſions* in our *Engliſh Liturgy*, by which *Miniſters* and others do declare their *belief* of *regenerative grace*, effectually accompanying that *holy Ordinance* in Infants: For holy *Baptiſme* muſt not be thought a *Seale to a blanck*, or a *ſigne ſignifying* nothing, beſides a viſible Profeſſion, and Relation, or the general *verity* of the *Goſpel*, or the common *Faith of the Church*, without any *particular grace conferred to the duely baptized*, according to Gods ſecret *diſpenſation* and *operation*; which to deny, is to baffle the *ſacred Majeſty* and ſaving import of that *Sacrament*, and to abate *infinitely* the *comfort* of the *Church of Chriſt*, as well as the *priviledges of Chriſtians* and *their children* duely *baptized*, and thereby *viſibly initiated* into the *communion* of the True Church; yea, and inveſted in all thoſe *Priviledges*

viledges, both outward and inward, which are hereby indulged to the Church of Chriſt above all Mankind.

The late increaſe of Anabaptiſme by diſuſe of the Liturgy.

And ſo of Popery.

To return therefore to my *deſign*, which is to ſhew the great *benefits* and *bleſsings* which this, as all Churches have by a well compoſed and impoſed *Liturgy*, we find how *Anabaptiſme* hath ſtrangely increaſed in *England* ſince the *Liturgy* was diſeſteemed and diſuſed; yea, and the *Romiſh* Intereſt is *highly advanced* too: For take away this publick and common *Bank*, no doubt that *Sea* will ſoon flow in among us; againſt which the *Liturgy* is a mighty and juſt *Defence* among all ſorts of people; which the *Policy* of *Rome* ſaw well enough, when the *Pope* ſo ſtrictly forbad all Papiſts, in the time of Queen *Elizabeth*, to uſe or hear *our Liturgy*; hence they were in Law called *Recuſants*: For, by the uſe of *our Liturgy*, to which every good *Chriſtian* may ſay *Amen*, they would ſoon have been both *weaned* and *turned* from the *Maſſe*; which is ſo far from giving the people *Bread* and *Wine*, with the *Body* and *Bloud* of Chriſt, that at length it profeſſeth to give neither *Bread* nor *Vvine* to the Laity, or any other, contrary to the expreſſe Inſtitution of Chriſt, and the Apoſtles following practice as well as judgement, 1 *Cor.* 10. and 1 *Cor.* 11. which all the ancient Churches followed, as did the Church of *England*, in the uſe of both *Bread* and *Vvine*.

Why the Romiſh party are ſuch enemies to our Liturgy, and forbidden to join with us in it.

The enemies of the Church of *England* enemies to our Liturgy.

It is moſt certain, that all *parties* who are moſt *Enemies* to the *Reformed* Church of *England*, have made it their joynt deſigne to *deſpiſe*, *decry* and *deſtroy* our *Liturgy*, under pretence of I know not what *new Modes*, and *extemporary Abilities*; yea, it was a great *Jeſuitick Artifice* and *back blow* uſed by ſome to averre (though falſely) that the *Engliſh Liturgy was nothing elſe but the Romiſh Miſſal*,

Miſſal, or Maſſe-book, *turned into Engliſh*: 'Tis true ſome things (very Scriptural, devout and excellent, which the *Roman Miſſal* had taken and retained after the *forme of the ancient Liturgy of the Church*) were ſevered and taken as *wheat* from *chaff*, and *jewels* from *dreſſe*, by our wiſe *Reformers*, and *preſerved* in the *Engliſh Liturgy* conforme to pious and unſpotted Antiquity: But nothing of the *Romiſh corruption* in *Doctrine*, or *Superſtition* in Devotion, was retained in our *Engliſh Liturgy*; which took nothing either of our *Doctrine* out of it but what was firſt in the *Scriptures*, nor ought of *devotional* expreſsions but what were either uſed in the *ancient Liturgies*, or were agreeable to the true Faith, and nature of the duty: No, nor did the Church of *England* retain any *ceremonies*, as the *Croſſe*, *Surplice*, *Standing up at the Creed*, or *Kneeling at the Lords Supper*, but what were above a *thouſand* years old, and moſt in uſe when the Church *knew nothing* of *Papal Uſurpation*, or of *Romiſh Superſtition*; as is *evident* in the *Hiſtories*, *Councils* and *Fathers* of the firſt 600. years; and being things in their nature indifferent, were for their decent and devout uſe left by Gods general Commiſſion to the *liberty*, *judgment* and *authority* of this, as any other Church, within its own polity and communion to uſe and inpoſe.

Engliſh Liturgy far enough from the Maſſe-book

As for the *real* and *uſeful gifts* of *learned* and *diſcreet Miniſters* in Prayer, (as to Invention, Judgment, Memory and Expreſſion) as I do very much *eſteem* them when uſed with *humility*, *gravity*, *diſcretion*, *devotion* and *ſincerity*; (nor doth *His Sacred Majeſty* deny any Miniſters ſuch an *uſe* of them as may be *advantageous* to Religion and the peoples ſouls good) according to thoſe many particular *occaſions* and *inſtances* which no

Of Miniſters uſeful gifts in prayer.

Liturgy can *particularly* reach ; ſo I never ſaw cauſe to admire beyond or to compare thoſe *mens gifts in prayer* with the Liturgy, who had moſt of a *boaſting confidence*, even to an *oſtentation* of *them* ; and though they had moſt cauſe to *diſpiſe* and *neglect* the uſe of the *Engliſh Liturgy*, which was and is far more complete in all parts then any one Miniſter eaſily attaines unto by his own abilities. I am ſure the *wild*, confuſed, roving, and *tedious* way of ſome mens *devotion* is rather to be *pitied*, then envied, imitated, or applauded ; for in earneſt, I very much doubt of ſome means uſing the very *formall* and moſt eſſentiall words of *conſecration* in either *Sacrament*, (as many Presbyterians they ſay have omitted the autoritative and commiſſionating words of *Miniſterial Ordination* in making Miniſters, *viz.* Receive the Holy Ghoſt, &c.) Now 'tis certain, as all *forms* of words are not ſufficient in Law to convey a *right* or *eſtate*, ſo nor all words *in Scripture* are ſufficient to *conſecrate* the *Sacraments* or *ordain Miniſters* : There are proper forms of *Writs* and *Deeds*, by Law fitted to the *deſignes* and uſes ; ſo in holy *duties* he that ſhall read the *Goſpel of Chriſts feeding thouſands* by *Miracles*, or of the *creple lying at* the pool of *Bethesda*, doth not do the office, or uſe *words*, proper and efficacious to *either Sacrament*, nor was any holy office of the Church anciently thought complete without the *Lords prayer*, unleſs in extreme ſtraits of time, and imminent death, where ſome were baptiſed in haſte ; yet *many* never uſed this in either Sacrament of later times in *England*.

Some Miniſters omit the very eſſential forms of Conſecration.

Yea, I have known ſtrange expreſſions of ſome Miniſters even in theſe very *conſecrations*, and the *diſtributions* of the elements which they have uſed. As to give it to one, in one form ; to another, in a ſecond ; and ſo to

The ſtrange words uſed by ſome in Sacraments.

to affect a needleſs *copia* or *variety* of expreſſions, when the duty and thing *is the ſame*: yea, I knew one Miniſter, (and he no ſmall one in the *vulgar eſteem*,) would add to his *delivery* of the *elements*, ſuch moſt *uncharitable Sarcaſmes as theſe*; *Here, dareſt thou take it! To another, Take this and love Chriſt Miniſters better*; So to a *third, Here take it and leave your lying*; To a *fourth, Take heed the divil enter not into thee*, and the like: Good God! are theſe fit decoys of mens *private paſſions* and *fancies*, to *win Common-people* to the *Sacrament*, and to breed in them a *reverentiall* Honour of Holy things? Yea doubtleſs they have been a great means to *blanch* and *ſcare away* all ſorts of *men* and *women* from them, and to make them ſo *indifferent* and irreverent, that they have not onely a lothneſs to, but a *lothing* of ſuch uncomely, at leaſt if they be not *profane* performances: Hence as *ſome Miniſters* would adminiſter no Sacrament of the Lords Supper for many years together, ſo nor did the people deſire they ſhould in ſuch *uncouth* and *ſtrange* ways.

Take it at beſt, the *leaving Religion* in this *Church* to Miniſters *perſonall abilities* and *private formes*, although they were *tolerable* in all *of them*; (which is not to be hoped, for the many *poor Livings* in *England*, will not keep other then *poor Miniſters*, I mean for *parts* and abilities) yea if their *abilities* were *commendable*, as private Orators; yet, as *publick diſpenſers* of *holy myſteries*, becomming the *order* and *honour* of the *Church* of Chriſt, none of their *ſufficiencies* can *countervaile* the *damage* of *Religion*, and the dangers of *errors*, *uncharitableneſs*, *faction*, and *indecency*; if upon this preſumptuous *account*, the *publick Liturgy* ſhould be *laid aſide*, and the way of publick worſhip left *indifferent* and free to

Miniſters private abilities cannot countervail the want of the Liturgy.

to all thoſe who (in earneſt) have moſt need of ſome boundaries ſet to them; not hereby to *ſtint* the *ſpirit* of *prayer* as ſome fear, (which conſiſts in a judicious, humble, holy, fiduciary and ſervent aſſent to what is prayed agreeable to Gods Word, of which hearers as well as ſpeakers, and people as well as *Miniſters* are capable,) but wiſely to order and limit the *profuſeneſs*, *confuſions* and *ſtraglings* of *Miniſters private ſpirits*, which are many times as *undevout* as indiſcreet.

O' a diſcreet review of the Liturgy.

The *ſerious* and *ſpeedy* review of the *Engliſh Liturgy*, (much deſired by ſome, and not much oppoſed by others that are learned and ſober men, which is alſo *graciouſly promiſed* by *His Majeſty* in his *late Declaration*;) as it can be of no more *inconvenience* then a *New Tranſlation* of the *Bible* was, if it be to the better; ſo I hope it may be of *good uſe* for the *explaining* of ſome *words* and *phraſes* in it, which are now much antiquated, obſcure, and out of vulgar underſtanding; which is no newes after 100. years, in which Language as all things under Heaven ſuffer ſome change: Alſo it may ſerve for the *quickning* and *improveing* of ſome paſſages which ſeem leſſe devotional and *emphatick* than they may eaſily be made; alſo for the ſupplying of ſome things in point of dayly *praiſe* and *thankſgiving* to God, which duty ſeems leſſe full and *explicite in the Liturgy*; for the *frequent Doxology*, of *Glory to Father, Son* and *holy Ghoſt*, as it is ancient, very excellent and Angelical, ſo it might well bear *ſome larger Expreſſions* of praiſe and thanks to God, whereby to ſet forth the *grounds*, *cauſes*, and juſt *ſenſe* we have to give all *glory*, *praiſe* and *thanks* to the Eternal God and the ever-bleſſed Trinity, for his infinite and undeſerved mercies dayly beſtowed upon ſuch unworthy ſinners, for this Life and a better.

Small and verball variation and additions no diminution or reproach to the Liturgy.

This *work* once *well* and *wiſely* done, as it may, by Gods

Gods bleſſing, much tend to the *ſatisfaction of all ſober* Chriſtians, ſo it will not be any thing to the *reproach of our Church*, and of the *Liturgy* in the *former* plainer wayes of Worſhip, as either *defective* or *incomplete* for the main, which they in no ſort were; but very *ſober*, *good* and *ſufficient*, as to neceſsity; only as one day *teacheth another*, ſo there may be (as in all *outward forms* of *divine* worſhip) both *harmeleſs additions*, and innocent *variations*, yea and ſometimes inoffenſive *defalcations* of ſome redundances, according as men and times, and words, and manners, and cuſtomes may vary.

No rude or reproachful change to be made in the Liturgy.

Therefore, as in leſſer things I can humbly and cheerfully conſent to ſuch pious, prudent and improving *alterations* of the Liturgy as ſhall ſeem meet to the *piety* and *Wiſdome* of His *Majeſty*, (whereto all mens piety and prudence, in private and publick capacities, ought to be ſervient;) ſo my judgment is, that the *Liturgy* of the *Church* of *England*, as to the *main* and *eſſentialls* of it, in *Doctrine*, *devotion*, *conſecration* and *celebration*, for *matter*, *order* and *method*, may in no caſe be *maimed*, rudely *changed*, or odly *deformed*; for it was very *conform* to the Word of God, and fitted to the *nature* of the *ſeveral* duties, as may eaſily be made *appear* by putting to *all the Book* of the *Common prayer*, in the *margin*, thoſe *parallel places of Scripture*, which either for *Words* or *ſenſe* are very *conſonant* to it; which work *is eaſy to be* done, and *prepared by me*, if it may be thought uſefull and acceptable, for God forbid we ſhould be *commanded* to ſay *Amen* in any part of the *publick ſervice* of God, to which the *Word* of God doth not *encourage us* in faith, and ſo God himſelf and his Spirit ſay *Amen* with us; for the *Word* and *Spirit* muſt go together in all our devotions.

The Liturgy conſonant to Scriptures.

This

This endevour to fortifie the *Liturgy* by *allegation* of *Scriptural* ſtrength and conſent, will not onely ſatisfie the *conſciences* of all that are ſcrupulous upon that account, but alſo ſtop the *mouthes* of thoſe evil ſpeakers, and *confute* the *intollerable confidence*, yea *impudence* of ſome, who of late (as I know one *Miniſter*) and heretofore have *blaſphemed* the *Liturgy* and the honour of the *Church* of *England*, as if it began its *publick Devotions* with a *lye*; (for ſo theſe *impudent* or *ignorant* men dare to ſpeak) alledging, That becauſe the firſt *ſentence* in the Book of *Common Prayer*, is not word for word in that place of *Ezekiel* which is cited in the Margin, *Ezekiel* 18. 21, 22. *Ergo*, It is a lye.

Objection againſt the firſt ſentence in the Liturgy as falſly cited.

Anſwer. 'Tis very true, all the words of that Sentence are not in that place cited in the *Margin*, nor could the *Compoſers* be ſo *blinde* as not to ſee the *Verbal difference* between them; nor did they cite that place in the figured *Margin* to ſhew the literal *ſameneſſe* of the *words*, but the *Evangelical ſoundneſſe* of that *ſenſe*, which is more fully *united*, and comprehenſively ſet down in the Book of *Common Prayer*, than in that *one* or *two Verſes* there cited in the *Margin*; to which they refer the *Reader* and *believer* of thoſe words: which are great *Evangelical Truths*, clear both in Old and New *Teſtament*, and confirmed by the *joynt ſuffrage of many Scriptures*; not to be denyed by any ſober *Chriſtian*, nor to be abuſed by any preſumptuous ſinners, who dayly harden their hearts by deferring their repentance, turning that Grace into wantonneſſe which God offers, and the Church declares, to draw men to repentance by the *Cords* of *Divine* Love:) referring I ſay, not only to thoſe ſingle *Verſes figured* in the *Margin*, but to others both in that *ſame Chapter*, and elſewhere fully to that ſenſe, as *Verſe* 27, 28, 30, 31, 32. So *Ezekiel* 33.11.

33.11. ſo *Iſaiah* 1. 16, 17, 18. and in many other parallel places, as *Acts* 3. 19. promiſing *free* and *full pardon* of ſins *paſt*, to thoſe that *fully repent of their ſins* from the *bottom*, that is, with ſincere and upright hearts, having no reſerve of ſin under any pleaſure or power, which is inconſiſtent with true repentance and ſure pardon.

The impudence of that calumny againſt the Liturgy.

Is this to be called a lye which is the reſult of ſo many *Evangelical Scriptures?* or, is it *new* to find in the *New Teſtament* places *cited* out of the *Old* not *word for word*, but to the ſenſe, ſcope and *ſummary* of *one* or *two united together?* as *Heb.* 10. 5. *&* 6. cited out of *Pſalm* 40. 6, 7, 8. let theſe *ſupercritical* cenſors *compare* the words: a like *allegation* or *reference* is made, yea, by name cited out of *Jeremiah*, as ſpoken by him, *Mat.* 27. 9. and fulfilled, when the place is not *verbatim* to be *found* in *Jeremiah*, but moſt in *Zach.* 11. 12, 13. and little in *Jer.* 1. 8. ſave onely the *hiſtorical mention* of the Potter, and the parabolical applying of his work to the *Jews*; ſo that *Mat.* 2. 23. of being foretold by the Prophets that Jeſus ſhould be called a *Nazarene*, which is not literally read in any of them, yet collectively is in them, as Chriſt is called *Netzer*, *Iſai.* 53. 2. or as he was typified in *Sampſon* the *Nazarite*, or ſacred to God.

Theſe and many like places well *conſidered* (upon which no brand of lye or falſity may be fixed) though they do not literally and *ſyllabically* agree with the quotation, (but are verified either in a partial or concurrent ſenſe) may ſufficiently juſtifie that *place* in the firſt front of the *Liturgy*, to be *no* lye but a *Divine Scriptural Truth*: and may ſufficiently ſhame the *popular petulancy* of thoſe *Miniſters* who dare caſt ſuch *high reproches* upon the *Liturgy* and the whole Church, upon ſo *true grounds* or merits at all; which is ſo vile a raſhneſs in men, pre-

tenders to Learning and Sanctity, as is infinitely to the diſgrace of their perſons and profeſſion, ſo to abuſe the common people, and maintain faction, by calling good evil, and branding Gods Truth with the Devils mark of a Lye.

As then the preſent Liturgy cannot juſtly be *exauto-rated* and *aboliſhed* without infinite *inconveniencies* and *miſchiefs*, ſo nor may it, as I ſaid before, (and again cautiouſly repeat) be *rudely changed*, as to the main, beyond any want that really is in its matter or forme, which are holy and comely; which would be an over-pragmatick boldneſs; much to the *reproch* as of all times and duties paſt, ſo to the great *diſſatisfaction* of the preſent Age; in which many, yea, moſt judicious and ſteddy Chriſtians do *highly* deſire, juſtly approve, love and *devoutly* uſe the Liturgy, as a very excellent publick form of judicious, humble, holy, united and pathetick Devotion.

The need we have at preſent of the Liturgy.

I am ſure we all need it as to our common *relations* and publick *devotions*; and truly thoſe commonly moſt need it, who are moſt *inconſiderately eager* to be rid of it; ſome *alledging*, If nothing elſe, yet the great *length* and *burthen* of it, if all parts muſt be uſed by each *ſingle Miniſter* in one Lords Day, beſides other duties of *praying*, *preaching* and *chatechiſing* expected from him; to all which a man aged or infirme will hardly be ſufficient.

Of the length of the Liturgy.

For Anſwer to this: Truly I never knew any ſuch rigor or *exaction* uſed toward any *Miniſter*, that did ſoberly and ingenuouſly ſhew his conformity to the *uſe of the Liturgy*, as occaſion required, and as his ſtrength or time would fairly bear; but to crowd all, or moſt of it, quite out of the Church, onely to make way for the

pomp

pomp and *oſtentation* of mens *private* gifts, this is not to obey, but to *baffle* and affront the authority of Church and State, by a moſt prepoſterous pride and diſobedience: Therefore there might be an appointment of ſome parts which ſhall never be omitted, others appointed on ſome days and occaſions; only in the Sacramental forms all Miniſters ſhould be commanded to uſe them wholly and ſolely.

This is in Reaſon and Religion, in Order and Church-polity evident; that private Miniſters prayers, ſhould not be as great *trees* over-dropping the Church *Liturgy*; but only as *ſmall grafts* or little *inocculation* added to it, and growing *modeſtly* with it, as the *main ſtandard*, teſt and meaſure of *publick devotions*; upon the unity and harmony of which, ſetled by due *authority*, and *preſerved* with *efficacy*, depends the *peace* and *unity* of this Church and State; as much as the houſe did on its pillars, which *Sampſon* pulled down. Nor doth any Miniſter upon due examination, if he pray ſoberly and judiciouſly, add any thing in his particular forms, which is not for the main and general parallel fore-compriſed in the Liturgy.

The peace of Church and State muſt depend on the Liturgy.

There is no outward conſervation of *Eccleſiaſtical* and *Civil peace*, comparable to that of *united Religion*, whoſe orbe or ſphear is true Doctrine, its *center holy Devotion*, and its circumference *good Government*, or Autoritative order and polity. The one is beſt ſet forth in a few clear Articles; the other in a *conſtant Liturgy*, and the laſt in Catholick Epiſcopacy; all muſt be *conform* to the word of God for the main; contrary to which nothing is to be *believed*, prayed or obeyed, in the Church of Chriſt.

The Liturgy not to be left at liberty, nor Biſhops without authority.

Our Doctrine (bleſſed be God) as a Chriſtian and Reformed Church is not much ſhaken, or can be juſtly diſputed

disputed by men of any worth; for it is Scripturall, primitive and Catholick; if to this union of Doctrine we can be happy to adde, and enjoy that of *an uniform Liturgy*; and to joyn to both for their preservation a setled *Church Government*, by learned, pious, industrious, and authoritative Bishops, assisted with *grave*, *humble*, and *choise Presbyters*, nothing will be wanting (by Gods blessing) to *Englands* happiness, or the honour of his *Majesties most welcome* person and government; whose wisdom (doubtlesse) never intends either to *exautorate the Liturgy*, by leaving all to Liberty, or to Enervate *Episcopacy*, by sending *Bishops* to govern without any jurisdiction (or coercive authority) either Spiritual or Ecclesiastical; which is indeed to make both *King* and *Bishop* despised.

The same Liturgy unites King and people.

Add to all this; How, not only *comely* and *convenient*, but even necessary it is, in order to *publick peace*, that *people* of all sorts, should be thus *united*, as to each other in their publick Liturgies and devotions, so chiefly to their *King* or *Prince* and *chief governour*, that, as they have the honour of one God and Saviour, so they may have the comfort to enjoy the same *Sacraments* and *holy mysteries*, in the same *method*, *manner*, *form* and *words*, without any *envy* or *offence*, cavill or *contention*, censure or *uncharitablenesse*, emulation or *jealousie* against each other.

Loyalty depend much on the sameness of Religion, and Religion on the same Liturgy.

Yea, doubtless Subjects cannot be so tite and firm, or so zealous and forward, or so chearful and constant in their *Loyalty*, *love* and *duty* to their Soveraigns, if they either think *themselves* commanded to serve God in a worse way then their Princes use; or, that their Soveraign and Prince serve God worse and lesse acceptably then themselves; certainly the greatest honour, love and safety of Kings is from the sameness of true Religion with their

their Subjects as to the main, though Princes may uſe greater pomp and ſolemnity in the publick worſhip.

From this ſeed of *Schiſme* or *ſerpents* teeth of *diviſion* in *Devotion* (and ſo in *Religion*) ariſe the *armed men* and minds of *Civill Wars*; of both which the good people of *England*, cruelly ſore and circumciſed, are now *equally weary*, ſick and aſhamed: Infinitely *bleſſing* the *eternall God* for his *miraculous mercies*, in redeeming us from *the* later, by the moſt happy *Reſtauration of our gracious King*; and *paſſionately* praying, yea hoping, for the other deliverance of this Church from being any longer *ſawn* in ſunder, with *factions* in *Religion* and divided devotions, by the *excellent* wiſdom, condeſcention, and *moderation* of the King; who, as a common *Father*, is of all men in the world, the fitteſt *to* make us all as Brethren friends, by his naturall gentleneſſe, Chriſtian charity, and Princely *clemency*; ſeconded with *Kingly Majeſty*, juſt *Empire* and vigorous authority.

Jealouſies and Wars ariſe from difference in Religion and Devotion.

For if *His Majeſty* truſt too much to peoples *good natures*, it is moſt certain they will never agree, but onely in this, to deſtroy each other, and at length *their King*, the *whole Church*, and their *own ſouls*; neither Religion muſt be arbitrary, nor government precarious. As is apparent in the late *inordinate zealotries*, and deſperate frolicks of Religion; which under *pretence* of ſome mens various and vertiginous *Reformations*, contrary to our laws, no leſſe then againſt the will, command and conſcience of the King, run themſelves with this famous and floriſhing Church and Kingdomes into moſt miſerable confuſions; yea and expoſed *the* late incomparable *King*, *to thoſe infinite* Tragedies, which only Gods grace and his *own Chriſtian Heroick* conſtancy to our Laws and

Authority muſt ſecond the clemency of Kings.

and Religion could turn to, and crown (as they did) with the honour of Chriſtian Martyrdom, for the truth of Jeſus; ſetled in the doctrine, devotion and diſcipline of the Reformed Church of *England*. And we ſee this piece of policy was early uſed by ſome Jeſuitick engines to foment our ſad diviſions, the *Liturgy* muſt be laid aſide, and people taught to differ from, to be jealous of, yea to deſpiſe the *devotion of their Prince*, (which is the flower, ſpirit, and quinteſcence of Religion.)

The Authors inoffenſive deſigne for publick good.

For the preventing of which *Iliades of miſeries* in *Church* and *State* for the future, (which ſome mens tongues and pens of late *did not obſcurely threaten,)* I have as much as in me lies adventured thus freely to expreſs my *humble* ſenſe in this great *concern*, for an eſtabliſhment of an uniform Liturgy, now under his Majeſties and his Loyal Houſes of Parliaments conſideration.

Not but that it may be I might as eaſily *diſpenſe* with *the want of a Liturgy*, (in reſpect of what is counted by ſome the gift of prayer,) as moſt of thoſe, who ſo *glorioufly contemn* this and all other ſet *forms* of *publick devotions*; yet in reference to the *publick intereſts* of this *Church* and *State*, of my moſt dread and indeared Soveraign, and of my Country-men, alſo of our Religion, as *Chriſtian* and *Reformed*, I do in all *humble* and conſcientious freedom declare my judgment, as highly approving, yea and admiring (ſince I lately peruſed it moſt ſeriouſly) the piety, prudence, compleatneſs and aptitude, (for the main) of the *Liturgy* of the *Church of England*, as the beſt, of any *ancient* or *modern*, that ever I ſaw; and I think I have ſeen the *moſt*, and beſt of *them*; Some modeſt and diſcreet *alterations* in ſome words and *expreſſions*, with ſome *ſmall additions*, may ſoon render it moſt *compleat*

and

and polite, both for *matter* and *forme*, yea, and ſatisfactory to all ſober Proteſtants and to true Catholicks.

But I can never *counſel* or *conſent*, in *conſcience* or *prudence*, in *piety*, *loyalty* or *charity*, either rudely to *innovate*, or totally to *abrogate* the *Liturgy* of the Church of *England*; and as little to *leave* it free and arbitrary to every Miniſter, whether he will *vouchſafe* to uſe it or refuſe it.

The Liturgy not to be left arbitrary or abrogated.

For, firſt, I ſhall never *live* to ſee any thing ſet up *comparable* to the former *Liturgy*, if this be once *nulled* and *deſtroyed*: and if after its being *reviewed* it be not *by Law re-eſtabliſhed* and *authoritatively enjoyned*, but every one is left to *ramble* as they pleaſe, I never hope to ſee Truth or Peace ſetled in the *Church of England*, which had nothing in it of greater *improvement*, *ornament* or *muniment* to the Chriſtian and reformed Religion, than this *excellent* Liturgy was.

Which I hope and believe *His Sacred Majeſty*, as a great and conſtant *Defender of the true Faith*, will maintain and eſtabliſh with no leſs *Chriſtian care* and *Kingly Authority*, than His *Royal Anceſtors*, *King* CHARLES, *King* JAMES, *Queen* ELIZABETH and *King* EDWARD did; for in this both *His Majeſties* and His *Kingdomes* welfare, as well as the Churches, is bound up.

The Liturgy a great glory and Safety to Church and State, to King and people.

Nothing will be conſiderable in *England* for publick Piety, Honour, Order, Beauty and Solemnity, much leſs for Charity and Peace, if in this point of publick Devotion and Worſhip, Miniſters and People be left to *eternal variations* and *mutual vexations*: Farewell the Glory, Charity, Unity and Safety of *England*, farewell both Reformation and true Religion.

Other *Objections* or *ſcruples*, which ſome ſober men make,

Changes, though for the better, in ſmall matters muſt not be eaſily admitted.

make, are eaſily either *ſatisfied* or charitably *ſmothered*; nor may things of *publick conſent* and *legal conſtitution* be every day ſhaken or altered by every mans *ſupercritical curioſity* and *needleſſe ſeverity:* things that are *ſafe* and *ſetled* in the *circumvallation* and *defence* of what is *true* and *good*, are not every day to be put upon the tenters of new *mutations*, in order to mend or better their condition; or under an ambition of *aſpiring* to the *Acropolis* or *pinacle* and *height* of what by ſome is thought abſolutely beſt in its kind; many times, as St. *Auguſtine* obſerves, the *novelty* in theſe things doth not *compenſate* the *ſcandal*, *difficulty* and *trouble* of *attaining* it; much leſs of onely *ayming* at it with fruitleſs eſſaies of mendings, which leave all things worſe then they found them.

Our *firſt*, *pious* and *wiſe Reformers*, and the *beſt Parlaments* of *England* ſince that time, with the people of all ſorts heretofore, juſtly thought it an *high degree* of happineſſe, to have by the *Soveraign Authority* ſuch an *excellent Liturgy* ſet up in our *Engliſh Tongue*, and eſtabliſhed as it hath been by many Statutes or Lawes in Parlament, never yet repealed: Now *weakneſſe* and *wantonneſſe*, if not *wickedneſſe*, are prone to betray men to ſuch *ingratitude* toward *God* and the *King*, that they delight with much proud *ſqueamiſhneſs* and *nauſeous coyneſs* to *loath* and *reject* this *Liturgy*, as the wanton *Jews* did their *Quails* and *Manna:* Truly they have cauſe to fear leſt leanneſs enter into their ſouls, after ſuch fulneſſe, and conſumption follow their ſurfeits in Religion.

The want and contempt of the Liturgy will betray *England* to irreligion and ſuperſtition.

An eaſie *ſpirit of Propheſie* (which is no other than *prudential*) will ſerve to foreſee and foretell, that the *want*, much more the *contempt*, of ſo *excellent* and *uſefull a Liturgy* will betray the Church and Nation to ignorance

norance and prophaneneſs, beſides infinite *factions*, *diviſions* and *confuſions*; the beſt that can be expected is a *devout* kind of *Superſtition* or *ſuperſtitious devotion*; that inſtead of the *Engliſh Liturgy*, which men ſo ſo ingratefully, petulantly and unjuſtly quarrel at, becauſe they can underſtand it; they ſhall be at laſt contented with ſuch a *Latine* forme of Devotion in a ſtrange Tongue, which they will leſs *cavill* at, and more admire when they leaſt underſtand it: 'Tis almoſt a Demonſtration, That the darkneſs of *Popery* will follow the *abſence* of that clear *light* of true reformed Religion which ſhines in the *Engliſh Liturgy*, moſt agreeable to Scripture and pureſt Antiquity.

The innocency of the Liturgy.

The Book of Common Prayer, as I have of late (by ſpecial Command) moſt diligently peruſed, to obſerve wherein a ſober *review* might be moſt to its clearing and *improvement*, as to ſome *words* and *expreſſions*; ſo upon this ſerious peruſal I muſt profeſs (as *Pilate* did when he had *examined* our bleſſed *Saviour*, and as *Felix* of St. *Paul*) that I find *no fault in it worthy of death*, no nor of *ſtripes* or *bonds*, or any reproches and hard ſpeeches, or evil ſurmiſes: much leſs are thoſe many and great things true, which ſome *popular Orators*, as *Tertullus*, vehemently *object* againſt it, either as to *matter* or *manner*.

I cannot but commend the *candor*, *juſtice* and *ingenuity* of Mr. *Baxter*, who lately profeſſed to me, that he ſaw nothing in the *Liturgy* which might not well bear a good conſtruction, if men looked upon it as became Chriſtians with eyes of *charity*: Nor do I doubt but the faithfull people of the *Church of England* have ſince the Reformation ſerved *God acceptably day and night*, in the ſolemn, devout and holy uſe of the *Liturgy*, which

in many places, where were ſmall maintenance and ſo but weak Miniſters, was the chiefeſt part of the proviſion which poor people had for their ſouls: Nor can I believe but that the bleſſed Apoſtle St. *Paul*, if living, and the other holy Apoſtles would have joyned with it and ſaid *Amen*, rejoycing to ſee the *ſoundneſſe* of our faith, the *ſanctity* of Sacraments, the *unity* of Devotion, the order and *decency of holy* duties, carryed on with *that Spirit* and underſtanding, which beſt agrees to the *word* of God, the honour alſo and harmony of *Chriſtian* congregations in the worſhip of God.

Of Reſponds. To which I find thoſe *devout* alternations and *reſponds* ſometimes uſed by the people, eſpecially in the Liturgy (as the ecchoes of humble, intent, and fervent affections,) are ſo far from being any *hinderance*, *inconvenience* or *uncomlineſs*, when people are perfect in them, that to me they ſeem in the moſt ample and judicious *auditories*, (among whom none exceeds that of the *two honorable Temples*) to be very quick excitations and *elevations of Miniſters and peoples ſpirits* in *prayer*, and *harmonious tokens* of that *mutual correſpondency* in holy duties, which ought to be between Miniſter and people, when the work is carryed on (as it ought to be) *gravely*, *decently* and *devoutly*, not in a *huddling* and *perfunctory* way; whereof not onely ſome people, but many *Miniſters* ſeem very *guilty*, in the formall uſe of the Liturgy; when their *lips move apace*, but their *hearts* not at all; they ſpeak *with their* tongues in a *tumultuary* and *poſting* way; but admit no ſuch *humble* and *fervent impreſſions* on their ſouls, as becomes the Majeſty of God, the *excellent matter* of that Liturgy, and the miſeries or wants of their own *ſouls*, with the humble ſenſe they ought to have of them.

I know

I know ſome (alſo) have been more at *diſcord* with the *Liturgy*, becauſe they find in *Cathedrals* and other *great Churches* the uſe of *Muſick*, both *vocall* and *organicall*, hath been applyed to ſome *parts* of it; which certainly is as lawful as any *meeter*, *pſalmody*, *hymnology*, or *ſinging* to tunes; which was *never queſtioned by learned* and *godly men* for lawfull, in the *worſhip* of God publick or private, eſpecially that of *praiſing* and *giving of* thanks. Nay there is no ſcruple, but that, even in *prayer*, and the deepeſt notes of that, (*viz. penitentialls*) both *Muſick* of voice and inſtruments may be ſo *gravely* and *ſolemnly* applyed, as may very much fit the temper of mens ſpirits, and the ſpirit *of that duty*; when either ſad and ſolemne with grief, or *chearfull* and *exalted* with joy. Who doubts, but *David* and the whole Church of the *Jews* ſerved God in *ſpirit* and *truth*, amidſt thoſe joyful and *harmonious noiſes*, they uſed with *ſingers* and muſicall inſtruments? The giſt and uſe of *Muſick* is ſo ſweet, ſo *Angelicall*, ſo *heavenly*, and *divine*, that it is pity God ſhould not have the *glory* and *honour* of it in his ſervice, and the *Church* an *holy comfortable uſe* of it; that ſuch an *orient pearl* may not be uſed onely in civill *conventions*, or abuſed in *wanton carols* and *vain effuſions*, which is to put a Jewel in a *Swines ſnout*; certainly the Chriſtian Church hath more cauſe to rejoyce then the Jews had, and we ſee the Angels at Chriſts nativity began the Church Muſick with their heavenly Quire.

Of Muſick uſed with the Engliſh Liturgy.

'Tis true, (poſſibly) there may be ſome diſcreet *regulations* and *emendations*, even in our *Church Muſick*; ſo as not to ſing, either the *Creeds*, or *Commandements*, as not the Leſſons, or thoſe parts of *the Liturgy*, which are moſt *plain*, *doctrinall*, and *fundamentall*, (which ought

Some diſcreet regulations in Church Muſick.

to be fitted to the meaneſt *auditors* ears and *underſtanding*;) conſidering, that in the *pauſes* or *intervalls* of the *leſſons*, and in the cloſe of Divine Service; the *Pſalms* and *Hymns*, or holy and devout *Anthems* may be very aptly uſed; not only as *read*, or plainly *ſung*, but as advanced with *excellent Muſick*; ſo as may ſometime ſuit with and regulate the *common peoples* tunes and *ſinging*; other while, it may be elevated to thoſe *perfections* of Skill, which are worthy of the beſt Quires, and thoſe *chief ſingers*, or Maſters *of Symphony*, which were and ſtill are in the Church of *England*; it was onely fit for thoſe mens rudeneſs to abandon Church Muſick, who intended to fill all things with the alarums of war, and crys of confuſion.

Of Ceremonies uſed with the Engliſh Liturgy.

The laſt *ſhock* of popular *envy* and *diſpleaſure*, which the innocent and excellent *Liturgy* of *England* was wonted to bear, was for thoſe few *Ceremonies* which the wiſdome of this Church thought fit, (being *very* ancient and *innocent*,) to retain and fix as *ſignall markes* of faith, or *humility*, or *purity*, or *courage*, and *conſtancy*, upon ſome parts of the *worſhip* and *ſervice* of Chriſt. For theſe *ceremonies* ſake the *Liturgy* fared the worſe; yet I have known *many grave* and *learned men*, very reverently and conſtantly uſe *the Liturgy*, who *ſcrupled* at ſome or all of the *ceremonies*; which yet in time they grew *reconciled unto* and uſed, not as any *Sacramentall* ſignes *conferring* any grace, (which the Church of *England* never dreamed of, and oft declared againſt; as that which could not be, but where there is a *word of God inſtituting* a duty and promiſing grace,) but meerly as viſible *tokens* or *memorials*, apt by a ſenſible ſigne to affect the *underſtanding* with ſomething worthy of its thoughts as ſignified thereby; which not only *ſacred*, but

but even civil *ceremonies*, and all motions or formes under the empire of reaſon, do import among all *rationall* men, when they come to be by *uſe* and *cuſtome* inſtituted, and as it were *impoſed* upon *them* in any *Country* or *Church*, *for meditation*, or *reverence*, or *comlineſſe*; as I am no enemy to decent *ceremonies* in *Religion*, of Eccleſiaſticall inſtitution, uſe and cuſtome, when ſuch as S. *Auſtin* would have them, and our Church had them, *few in number*, *eaſy in practice*, *apt in ſignification*, and fixed by the laws of Church and State. So I judge them (as the Church of *England* oft declared,) to be no *parts eſſential* or neceſſary in their nature, to *any divine duty* or *Worſhip*: That they fall not under the *firſt* or *ſecond command*, but under the *third*, *fourth* and *fifth*, as *reverentiall* in the ſolemn calling upon *Gods name*, as *decent* in Gods publick *worſhip* on the Lords day, or any other; and as *inſtances* of our *obedience* to ſuperiours in Church and State, commanding things not *contrary* to Gods *word* in faith, myſteries, or manners; And thereby reducing the *vagrancy*, *rudeneſſe* or *incertainty*, of neceſſary *circumſtances*, (as time, place, veſture, geſture, meaſure and manner, which are as the naturall skin, or hair, neceſſarily growing on all things done under the Sun, and inſeparable from them,) to ſome *fixation*, *unity*, *comlineſs*, or *faſhion*, (as we fit clothes to our bodies, and *perukes* to our heads, and tunes to Pſalms) ſo as ſeems to the Church moſt comly, for the nature of that duty, for the conveniency of the people, and the honour of the Miniſtery in things indifferent.

Certainly *Humane* or Eccleſiaſticall *Ceremonies*, like *ſhadows*, neither fill, nor burden any *Conſcience* of *themſelves*; that which is conſiderable in them is, as they are in their *nature* and uſe *comly* for the duty, and *inſtances*

The Churches power in Ceremonies.

ſtances of either our *obedience* or our charity and unity: And it is no leſſe certain what ever indulgence, as to *penalty* for *non-practiſe* of *ceremonies*, His Majeſties *clemency* may pleaſe to grant to ſome men of weak minds, and *ſcrupulous conſciences* in theſe things, (which Royall charity no good Chriſtian will *repine at*, provided it be uſed with meekneſſe and humility, not inſolence and factiouſneſs,) yet as to the *principle*, which the Church of *England* went by in matter *of ceremonies*; it is moſt *true* and *undeniably* to be *maintained even to the death*. That *this National Church*, as all others, hath *from the word* of God, *liberty*, *power* and *authority*, within its own *polity* and *bounds*, to judge of what ſeems to it moſt *orderly* and *decent*, as to any *circumſtance* and *ceremony* in the worſhip of God; which the Lord hath left *unconfined*, *free*, and *indifferent in its nature*; and onely to be *regulated* or *confined* by every ſuch *Eccleſiaſticall* polity within it ſelf: where the *conſent* of *the* major part of Church and State both in *Councils* and *Parlaments* includes the whole, and may enjoyn *its rules* and *orders* in theſe things upon all under its *juriſdiction*, and within its *communion*; as well as a *Maſter* of a *family* may appoint the *time*, *place*, *manner*, and *meaſure*, *geſture* and *veſture*, wherein he will have all his *family to ſerve God* with him.

Every Nationall Church hath authority and liberty from Chriſt in ceremonies.

But I have gone too much beyond my *firſt deſign*, which was onely to conſider the book of *Common-prayer*, and to expreſſe the juſt value I have of it; which truly is ſo great, that I think the *Church of England* had far better want the *ſo cryed up gifts* of *particular Miniſters*, in their *prayers*, then want the uſe *of the Liturgy*; if the queſtion were, which ſhould be *laid aſide or uſed*; I ſhould for thoſe many reaſons before expreſſed, prefer the *Liturgy* as the ſure, conſtant and complete meaſure

ſure of *publick devotions*, before any private *mens abilities*: Nor do I find that anciently the *Biſhops* and *Presbyters* of the *Church* uſed any other, (or very little, and thoſe but ſhort) forms of publick prayers or praiſes, ſave thoſe which were in the *ſetled Liturgies* of their *Churches*, which were moſt apt and adequate to every publick duty, and to the ſatisfaction of all ſorts of Chriſtians.

The ancient Biſhops and Presbyters prayers.

But (God be thanked) by the divine permiſſion as well as by the cuſtome of this Churnh and *His Majeſties* allowance, people may enjoy, and Miniſters may uſe their own gifts before and after their Sermons in prayer and prayſes, beſides the *Liturgie*; and ſure, as it were *pride* in Miniſters ſo to prefer their own, as to reject the other; ſo it were a *great folly* in people, and an *injury* to their *ſouls*, to be content with one when they may *have both*; or ſo to dote on any *Miniſters private ſpirit* and *abilities* in prayer, as to neglect the *publick ſpirit* in the *Liturgy*; the want of which, as it already appears very much, ſo it will daily more, in the ignorance, irreverence and uncharitableneſs of people every where, for want of due *fixations* of their *affections*, and *illumination* of their *judgements* by ſome *conſtant light* and *ſober heat* of *uniform devotion*.

We may have both the Liturgy and Miniſters abilities in prayer.

I have heard it from others, and find it my ſelf, that many aged *poor people* being now asked very eaſie queſtions of their Faith, ſince the long diſuſe of the *Liturgy*, the *Catechiſme*, and other plain principles of *Religion*, as *Creed*, *Commandments* and *Lords prayer*, have confeſſed they had forgot what heretofore they *could have given* ſome good account of.

The ſad effects following the want and diſuſe of the Liturgy.

Nor doth the hand of God onely puniſh people by *groſs ignorance*, *fanatick vanities* and *great retrogradations*, as to ſound and ſaving knowledge; but by horrible *Apoſtaſies* alſo, as to the *morall* and *practicall*, the

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equitable and *charitable* parts of *Religion*; yea, and many Miniſters leaning wholly on their own *preſumed gifts*, have grown ſo *dull*, *flat*, *formal* and *tedious*, that they have brought and taught people to deſpiſe both them and their duties, loſing the *honour* and *reputation* which they might have kept if they had kept within *ſober bounds*: but running out to *popular oſtentations*, they ſoon loſt themſelves and the value of *ſober people*, ſo far, that I have known an aged *Miniſter* after much noyſe and glorying, as if he were the *delight* of the *factious Vulgar*, reduced to ſo low an ebbe, both as to *reſpect* and *ſubſiſtence*, that having *ſhifted* from one *ſequeſtred* Living to another, at laſt he was *outed of all*, and having a *great charge* (which haſtened the *armed* man of *poverty* upon him) he made to me with tears and horror of his ſad condition this confeſſion, *That after much toſſing to and fro, he knew not now which way to turn himſelf, or to ſubſiſt; that Gods hand was juſtly againſt him, becauſe he had truſted too much to the arme of fleſh, and followed popular applauſe; that having againſt his judgment and conſcience for many years forborne to uſe, as other holy forms, ſo that of the Lords Prayer, for fear of offending ſome factious and fanatick people; he ſaw God would teach him to pray for his daily bread by his want of it, and by filling him with his own deluſions.*

The ingenuous confeſſion of a poor Miniſter.

Of the Chatechiſme in the Book of Common prayer.

Not only the *Liturgie* reviewed and ſetled by *Authority*, will be of great uſe and concern to the *good of the Church*; but alſo that ſhort and plain *Catechiſme*, which is in the Book of *Common-Prayer*, with ſome few other Queſtions and Anſwers added to it; that ſo it might be, if not more *complete*, yet more *explicate* and plain to common *underſtandings*; and might be diſtributed into 52. heads, that each *Lords day* might have its

its portion aſſigned, which every Miniſter ſhould more or leſſe inſiſt upon, after he had firſt asked *every queſtion* in the *Catechiſm*, and received the *anſwers* from the *Cathecumens* or younger ſort: This would certainly keep up knowledge, as to fundamentals, in all, and advance it *both* with the *elder* and *younger people*; who might eaſily by *His Majeſties* command and the care of the *reſpective Biſhops* and *Miniſters*, be digeſted (once for all) into *two Books* or *Catalogues*, one of the *Cathecumens*, the other of *Communicants*; the firſt rank of Chriſtians to be prepared by conſtant *catechiſing* in the After-noon for *confirmation*, and the ſtandard or proof of their knowledge to be the *Church Catechiſme*; thus confirmed they might be admitted to the holy *Communion*, and put in the Roll of *Communicants*, as an honour and advance to their ſouls; hence not to be *removed* or *reſcinded*, unleſſe they be for ſcandal by the cenſures of the Church *excommunicated*, or are *ſelf-excommunicated* by not receiving at leaſt *once in half a year*: The expunging of them out of this Book of *Communicants* to *be publick* and *ſolemn*, as a note of Infamy no leſſe than of Impiety, Impenitency and Apoſtacy; this *method* to be begun by every *Miniſter* in his charge, taking once for all a particular account of all thoſe people in point of knowledge, of whoſe *defect* he hath any cauſe *to be jealous*.

Two Books of Cathecumens and Communicants.

But I fear to ſeem more *forward*, *curious* and *ſolicitous*, than becomes any private perſon in theſe times and in ſo *publick a concern*, which requires publick *Councills*, and theſe ought not to be foreſtalled or prejudged. My great invitations to theſe *ſuggeſtions* are, 1. Firſt, Gods *wonderfull mercy* to this Church and State, offering us *miraculous opportunities* of being happy, if we be not by *reſtiveneſſe* and *peeviſhneſſe* wanting to his *providence*

The Authors motives to theſe humble Conſiderations.

dence. 2. The next is the remembrance of the *ſore tribulations* which we have felt and *feared*, and which are ſtill *ſummons* to *all ſorts of men, Prince* and *People, Biſhops* and *Presbyters*; that having been ſo long in the *furnace*, it is fit all of us ſhould come *forth of it* well refined from *our droſs*, leſt *a worſe thing come unto us*; that God may delight in our conſtant *peace* and *proſperity, to build us up* and not *pull us down.* 3. My laſt encouragement is the great *benignity* and *gentleneſſe* of our *Gracious King*, who being loth to grieve any friend or foe, (*Trojan* or *Tyrian*) whom His clemency may amend or His charity relieve, is wholly diſpoſed both in His *temper* and *judgment* to *win, unite, reconcile, bind up* and *heal* all parts, in which is any thing *ſound, ſincere* and *honeſt*; that by His *Royall hand* and *Soveraign touch* (as He daily doth on the *infirm* bodies of many) ſo on the *ill-affected minds* of men He may *work* ſuch cures and recoveries, as may make all more *devoted* to *ſerve God, His Majeſtie* and *each other*, in all *godlineſs, loyalty, honeſty* and *charity*; which is then beſt done when mens minds by ſuch *gentle means* being purged of *peeviſh, proud* and *uncharitable* humors, and *reduc'd* to a more *humble, meek* and *Chriſtian temper*, our publick *fiſtula's* and *ulcers* which were *fed* and *inflamed* by theſe diſtempers, may come to be *dryed up* and *healed.*

Fervent and unite prayers a moſt excellent means for the publick welfare.

A mercy to be obtained, *followed*, and *perfected*, by our prayers; and to which no *ſupplications* will be more effectuall, then the devout *authoritative* and *uniform* uſe *of the Liturgy* or *common-prayer*, in the Church of *England*; which unites all *honeſt* minds, includes all our common *neceſſities*, craves all ſpirituall and temporall ſupplyes, keeps Chriſtians warme in their love to God, in Loyalty to their King, and in their charity to each other; it daily propounds the ſummary of all neceſſa-

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ry religion, it lays and confirms in the minds of the meaneſt people the *foundations* of *ſound faith* and ſaving knowledge, according to Gods word; it is ſo *compleat* for *duties* to be done, graces to be obtained, mercies *to be* enjoyed, both here and hereafter, that I doubt not to *affirm* this truth of the *Liturgy*, That if the common *ſort of people* duly attend it, judiciouſly learn it, and conſcienciouſly live up to the *duties* and *graces* there propoſed to them, (of which Miniſters particular prayers and ſermons are but either Commentaries, Repetitions or Paraphraſes;) there is no doubt, but they ſhall pleaſe God, and be *well prepared* for an *happy* death, and *bleſſed* eternity. The excellent uſe of the Liturgy.

To the advance of all which excellent duties, uſes and ends, nothing (next *the grace* of God on mens hearts) will more contribute then Miniſters grave, reverent, deliberate, pathetick, devout, and conſtant uſing of the Liturgy (with and before their own prayers) as an excellent means by little and little to edifie common people by frequent inculcations in *faith* and *charity*; alſo to bring in and preſerve a good *harmony* and *correſpondency among* the Clergy; who for many years have ſounded ſo confuſedly and awkly, that they were like bells rung backwards, in a conflagration or ſcar-fire. Laſtly to conſolidate the publick peace of this Church and Kingdome, by the *uniformity*, *induſtry*, and *ſanctity* of Miniſters *godly lives* and *orderly labours*; which I hope will in time (by Gods bleſſing) ſo move the piety and holineſs of all *other eſtates* and *degrees* of Nobility, Gentry, and Commons, (after the great example which *His Majeſties* charity hath given) that they will find out ſome way of *effectual augmenting* poor Miniſters maintenance to ſome ſuch ingenuous *competency* as may become The way of *Englands* happineſſe in Church and State.

come both the *worth of an* able and painfull Miniſtry, and alſo the *piety* and *munificence*, of this populous and *opulent* Kingdome, this great and *mighty Nation*, whoſe glory is to be furtheſt from idolatry and ſacriledge, from a ſuperſtitious and penurious Religion; from an ignorant, idle, and indigent Miniſtery. The competent ſupport of which would be a *work* as of great gratitude and *acceptance* to God, ſo of infinite good to peoples ſouls, no leſſe then to the honour of *the Nation*, and the *advance* of *the Reformed* Religion every way, in the verity of our doctrine, in the ſolemnity of our devotion, in the dignity of our Miniſtry, in the ſanctity of our duties, in the ſtability of our government, and peace both Civil and Eccleſiaſticall; for that makes Miniſters unquiet when they ſit uneaſie, and hope for private benefit by publick troubles or popular complyings.

The authority and efficacy of the Evangelicall Miniſtry is as neceſſary to a juſt *magiſtracy*, as the *ſtring* is to the bow, or the *compaſſe* to the ſhip, or the *Sun* to the world, or the *ſoul* to the body: For a *Nation* without lawfull *Magiſtracy*, or Magiſtrates without true Religion, or true Religion without a worthy Miniſtry, or ſuch a Miniſtry without ingenuous maintenance, or ſuch competent maintenance without uniform diligence, are ſuch *ſoleciſms* in reaſon, and inconſiſtent with true *policy* as well as *piety*, that they tend *to nothing* but *contempt* and *confuſion*: For the *verifying* of which we need go no further than our own late *miſerable experience*, ſufficient to make any Nation and Church wiſe by its woes for one Age or Century at leaſt, unleſſe it be condemned to ſuch *fatal infatuations*, as make men forſake their own *mercies*, and purſue *lying vanities*, as either *ignorant* of, or *enemies* againſt their own and their poſterities happineſs.

FINIS.